





Death Triumphant :

O R,

The most Renowned, Mighty, Puissant,
and irresistible Champion and Con-
queror General of the whole World
DEATH, Described.

W I T H

A description of his notable Fights, and
triumphant Victories obtained against all
Creatures, especially against the Sons
and Daughters of men.

A L S O

His particular Stratagems and nume-
rous regiment of Sckneffes and Diseases, where-
by he conquers and subdues Mankind. Lively
set forth to the view of all men, for their bet-
ter preparation for the day of their death, and
dissolution out of this sinful life.

The Fifth Edition

By *Andrew Jones.*

Cor. 15. 55. *O Death where is thy sting! O
Grave where is thy Victory!*

London, Printed for *Wm. Thackery* at the Sign
of the Angel in *Ducklane.* 1674.

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

Journal of the

P
ve



Revel. 6. 8.

*And I looked, and behold a pale horse,
and his Name that sat on him was
Death.*

Revel. 14. 13.

*And I heard a Voice from Heaven,
saying unto me, Write, Blessed are
the dead that die in the Lord
from henceforth; yea, saith the
Spirit, that they may rest from their
labours, and their works follow
them.*

I*t is appointed for all men once to die, saith
the Apostle in Hebrews the ninth and the
seven and twentieth verse; and after
death comes the Judgement. And as St.
Paul saith in Romans the fifth and the twelfth
verse, By one man sin entred into the world,*

The Description of Death.

and death by sin; and so death passed upon all men, for that all have sinned. And death, saith he, in verse 14. reigned from Adam to Moses: Yea as daily experience tells us, it reigned from Adam to Christ, from the beginning of the world to the end thereof: There is not a day nor a night that passeth, but experienceth this great Truth, and as the Psalmist saith of the Sun in the Nineteenth Psalm. *There is no Speech, nor Language, no Land nor Nation where his voice is not heard; yea, his power and dominion is gone forth into all the world.* Therefore beloved wonder not at all at this conquering Conqueror; for who is there among all the sons and daughters of men but is able to speak of his greatness, and declare his power to the generations to come. Look but upon your Fore-fathers, Grandfather, and other your Predecessors, and they will all tell you experimentally of his power and greatness. Where is *Alexander*? Where is *Pilate*? Where is *Julius Cesar*? What's become of all the great and renowned Champions of the World? are they not all dead and gone and overcome by death; is it not said by *Methusalem* and the Fathers of old, in *Gen. 5.* that they all died; they lived hundreds

The Description of Death.

dreds of years, and yet at last these *died*. And what day is there but you may see some one or other bemoaning the loss of some one or other of their friends, Oh saith one, My Father is taken away by Death, and My Mother; saith another; the Husband laments for the death of his Wife, and the Wife for the death of her Husband, Parents for the death of their Children, and the Children for the death of their Parents, every day are bemoaning themselves, and yet notwithstanding every one is ready to say of him, *I hate him, for he telleth me no good, but evil tidings*; They Cannot endure to hear of him, because one time or other he must and will vanquish and overcome them. They cannot endure to hear talk of him: O how it troubleth and perplexeth them, especially those who live at hearts ease in pleasure and prosperity: its a grief indeed to them to hear of death: for why? it brings to them no tidings of good, but altogether of evil; for true it is, death is an ill friend to them that dye in the guilt of their Conscience, and sins unrepented of, to them its very sad news indeed to dye: But to those who live honestly, walking as in the day time; having a conscience

CHURCH OF THE HOLY TRINITY

WILLIAM H. HARRIS

1850

1851

1852

1853

1854

1855

1856

1857

1858

1859

1860

1861

1862

1863

1864



Revel. 6. 8.

*And I looked, and behold a pale horse,
and his Name that sat on him was
Death.*

Revel. 14. 13.

*And I heard a Voice from Heaven,
saying unto me, Write, Blessed are
the dead that die in the Lord
from henceforth; yea, saith the
Spirit, that they may rest from their
labours, and their works follow
them.*

I*T is appointed for all men once to die, saith
the Apostle in Hebrews the ninth and the
seven and twentieth verse; and after
death comes the Judgement. And as St.
Paul saith in Romans the fifth and the twelfth
verse, By one man sin entred into the world,*

The Description of Death.

and death by sin; and so death passed upon all men, for that all have sinned. And death, saith he, in verse 14. reigned from Adam to Moses: Yea as daily experience tells us, it reigned from Adam to Christ, from the beginning of the world to the end thereof: There is not a day nor a night that passeth, but experienceth this great Truth, and as the Psalmist saith of the Sun in the Nineteenth Psalm. *There is no Speech, nor Language, no Land nor Nation where his voice is not heard; yea, his power and dominion is gone forth into all the world.* Therefore beloved wonder not at all at this conquering Conqueror; for who is there among all the sons and daughters of men but is able no speak of his greatness, and declare his power to the generations to come. Look but upon your Fore-fathers, Grandfather, and other your Predecessors, and they will all tell you experimentally of his power and greatness. Where is *Alexander*? Where is *Pilate*? Where is *Julius Cesar*? What's become of all the great and renowned Champions of the World? are they not all dead and gone and overcome by death; is it not said by *Methusalem* and the Fathers of old, in *Gen. 5.* that they all died; they lived hundreds

The Description of Death.

dreds of years, and yet at last these *died*. And what day is there but you may see some one or other bemoaning the loss of some one or other of their friends, Oh saith one, My Father is taken away by Death, and My Mother; saith another; the Husband laments for the death of his Wife, and the Wife for the death of her Husband, Parents for the death of their Children, and the Children for the death of their Parents, every day are bemoaning themselves, and yet notwithstanding every one is ready to say of him, *I hate him, for he telleth me no good, but evil tidings*; They Cannot endure to hear of him, because one time or other he must and will vanquish and overcome them. They cannot endure to hear talk of him: O how it troubleth and perplexeth them, especially those who live at hearts ease in pleasure and prosperity: its a grief indeed to them to hear of death: for why? it brings to them no tidings of good, but altogether of evil; for true it is, death is an ill friend to them that dye in the guilt of their Conscience, and sins unrepented of, to them its very sad news indeed to dye: But to those who live honestly, walking as in the day time; having a conscience

The Description of Death.

Void of offence, to them he is ever welcome. For why, nothing on this side Heaven can be more comfortable to a godly man, then that day; *For blessed are the dead that dye in the Lord.*

Death to a gracious godly man is a good friend, it brings them the best news that ever they heard in all their lives; a message from their Father in Heaven, to summon them home to himself, to partake of those glorious and heavenly enjoyments, which he hath provided for them from the beginning of the World; they are not afraid of his fears, nor of the power, greatness and revenge of this King of Terrors; yet this is that undaunted Champion of the World, that puts the whole World in fear of him; and maketh even Kings to fall down before him; and certain it is, this great and mighty Champion Death will one time or other overcome the whole World; For all must dye, that is undoubted: And should all the World joyn together to resist him, they could not be able to stand before him; Be pleased then to take this description.

A

The Description of Death.



A lively Description of
the Great Champi-
on and Conquerour
D E A T H.

DEATH is a raw-bon'd shrimp, nor low
nor high,

Yet he hath power to make the highest low.

The supream Master of Mortality,

The poor mans friend, the rich mans foe,

The last remains of times anatomy.

A Thief in pace, in pace more sure than slow.

A sleep, a dream; hence we are said to have

In sleep our death, and in our bed a grave.

His sign's in Sagittary, and the But

He shoots at, is Mens Hearts, he never fits

The shafts he shoots to the Quiver they are put.

Won is he not by threats nor by entreats,

Price

The Description of Death.

Price, power and prayer; at whosoever he
Or aim ^(Shoots) to strike, he never fails, but hits;
Thus fearless he, as ever he hath been
Makes his stroke to be felt, not to be seen-

Death is worms Caterer, who when he comes
Will have provision, though the Market
And knows before where he intends to come,
And on which carcass he intends to carve.
As he awakes the sin belulled Drones,
And cuts them off, as rightly they deserve;
Its he that all things to subjection brings,
And plays at Foot-ball with the Crowns of
(Kings.

Two empty lodges hath he in his head,
Which hath two lights, but now his eyes are
(gone.

Cheeks had he once, but they are now hollowed,
Beauty he had, but now appears there none;
For all those moving parts are vanished,
Presenting horror, if but look'd upon;
His colour sable, and his visage grim,
Most ghastly looks do still attend on him.

Fleshly

The Description of Death.

Fleshly he was, but now it's pickt away,
The reason's this, because he hath so much
(to do.

Cloathed with flesh, he would be forc'd to stay,
And shew perchance too much of mercy too,
To some young piece, who on some Holyday,
Might force him sore, if she could tell him
(how;

Which to prevent, and better to restrain him,
He goes so ugly, none would entertain him.

Yet entertain'd he will be, though he be
Contemn'd by the profane Courtezan, whose
(form,

Seems coy to give him hospitality;
Yet when he comes, he'l not on heads ad-
(journ,

To give them summons of Mortality,
Converting that some Beauties did adorn,
Her composition to corrupted earth,
Whence she deriv'd both period and birth.

Snake like, he comes on us with creeping
(pace,
And takes us napping, when we least think on
(him.

In's hand an hour-glass, which infers our race,
Is

The Description of Death.

Is near an end, and though we strive to shun
(him,
He moves when we do move, and that same
(place,
Whereto we fly? and think we have out-run
(him;
There he appears, and tells us 'tis not good,
To strive gainst that which cannot be with-
(stood.

If we shed tears they're bootless, for his eyes,
Instead of sight are molded up in clay:
If we essay to pierce his ears with cries,
Vain is our labour, fruitless our essay:
For his remorseless ears all motions flies,
Nor will he give the Prince a longer stay.
His payment must be present, and his doom
Return to earth, thy cradle and thy tomb.

Nor is his summons onely when we are old,
For age and youth he equally attends:
Nor can we say that we have surer hold,
In youth than age, nor further from our ends:
Save that we are by Natures verdict told,
With length of years our hope of life extends.
Thus young or old, if Death approach and say,
Earth unto earth, we must perforce obey.

The Description of Death.

A breath, bereaving breath, a fading shade,
Ever in motion, so as it appears;
He comes to tell us whereto we were made,
And like a friend, to rid us of our fears:
So as if his approach were rightly understood
He should be welcom'd more with joyes than
(tears.
Joy to dissolve to earth; from whence we came;
That after death joy might receive the same.

Naked his scalp, thrill, open is his nose,
His mouth's from ear to ear, his earthy breath
Is corrupt and noisom, which makes me sup-
(pose,
Some moldy Cell's the Mannor house of death.
His shapeless legs bends backwards when he
(goes,
His rake lean body shrinking underneath:
Feeble he seems, bereft of heart and power,
Yet dares he fight the mightiest Emperour.

Now he consorts with flesh, onely worms and
(men,
Prepar'd for worms meat, though he makes
(resort
To Countrey, City, Village, now and then,
Yea, where he's seldom welcom, to the
(Court,
There

The Description of Death.

There will he enter, and will summon them,
And go they must, though they be sorry
(for't.

Thus Countrey, City, Village, Court and all,
Must their appearance make, when death doth
(call.

Chop fallen, crest sunk, dry-boned anatomy,
Earth carv'd, mole-eyed, flesh-hook that pulls
(us hence;

Night crow, souls doom, that tells us we must
(die.

Pilgrim remover, that deprives our sense,
Lives date, souls hate, that sends from misery.

Mans sharpest assault, admitting no defence.
Times exit or our entrance to that clime,
Where there is no time nor period of time.

Nor stands he much upon our dangerous year,
All are alike to him, yea oft we see,
When we are most secure, then he is most near.

There is none at all from him can flee,
For as he can transpose him every where,
East, West, North, South, with all felicity,
So he can come; so coming in his stealth,
And take us hence, when we are best in health.

This

The Description of Death.

This is his Description; Death is his name; King he is over all Kings and Princes; yea terror to Princes, and a most bitter enemy to all ungodly wretches; unwelcome he is to most, and unlooked for and unthought of a most by all.

As for strength, who is there that can equal him? for power he is most potent, for strength he is invincible, and by all irresistible: His fears are most horrible, and his dominion is from Sea to Sea, and from Generation to Generation, over all the World.

I remember a story of an old man that had gathered a bundle of sticks, and carrying them upon his back, at last grew very weary of his burden, and was so far tired and spent, that he could go no farther, which caused him to throw down his sticks, and cry out for death to come and take away his life, no sooner had he spoke, but death appeared to him, and demanded why he wisht for him? The man amazed at his sudden appearance, could scarcely speak for fear, yet recovering his spirits, said, I pray thee help me up with my bundle of sticks.

This

The Description of Death.

This is the Condition of many in troubles and afflictions, they will wish for death, and O that I might die, but when death appears, they change their notes, and are of another mind; but I say unto you all be prepared for his coming, and fear him not: for death to those that are prepared is a welcome friend; yea, when he comes, he puts an end to all controversies; Death dissolves many a hard knot which the world cannot: he makes a separation betwixt a Man and Wife, Parents and Children, Masters and Servants. He observes neither Years nor Moneths, neither Weeks nor Dayes, neither Hours nor Minutes. He comes at the first as well as at the last; yea, the first minute of our lives.

Death hath one way or other to overcome all, both old and young; it is no more but a word and a blow with him, to touch and go, yea many times without words, without sickness, yea suddenly, in a moment. Death is the ablest Doctor in the world, he cures all diseases instantly; if so be men be given to ambition, he hath a cure to humble them, and lay their honour in the Dust; if men are given to pride, Death will teach them humility, and lay them

The Description of Death.

them even with the dust; if men are given to prodigality, Death will cure them; if men are given to covetousness, Death will make them liberal to the Worms; if men are given to Drunkenness, Death will make them sober; if an Adulterer, Death will teach him Chastity: All these cures will he do with one and the same Medicine, and shall we say of him, *Our God never made him, but the Devil and Sin brought him into the World?* For the Devil bore a grudge to mankind from the beginning, and hath ever since set each in division against him. For as by one man sinned into the World, and Death by Sin, and so Death passed over all men, for that all have sinned, Rom. 5. 8.

Now the principal motive which may encourage Christians to embrace and welcome death, is the assured hopes of the enjoyment of these everlasting joys which every true Christian shall enjoy to all eternity in heaven: therefore welcome death; welcome friend, saith the pious man. *The first*, saith St. Paul, *to be dissolved and to be with Christ, which is best of all; therefore I desire life, and welcome death; welcome Messenger of my Father, thou wilt put an end to all*

The Description of Death.

my sorrows, and convey my soul into *Abrahams* bosome. I shall soare from Earth to Heaven, from a Prison to a Palace, from this sinful World to the Heavenly Countrey; where I shall alwayes be in the presence of God and Christ, and all the glorious Angels of Heaven, and all the Patriarchs and Prophets, Apostles, immortal and blessed Saints: *Where there shall be joy without sorrow, liberty without imprisonment, health without sickness, joy without sorrow, pleasure without pain, and that to all Eternity; where one day is better than a thousand.* Come then O Death at thy pleasure, for it is a pleasure to me to die. *To me to live is Christ, and to die is gain.* Come thou O my joy, for it is a joy to me to enjoy thee. Welcome Death, the beginning of joy, that first-fruit of pleasure; when thou comest, farewell sorrows, and farewell miseries, my Winter is past, thou art to me a messenger of joy. O life thou art my death, O death thou art life; this life is a continual death; but after that death hath seized upon this my body, *then shall my soul go unto her life, adieu therefore O my life, and welcome, yea thrice welcome Death; farewell also O Death, and for ever welcome life and immortality and glory for ever.*

Since

I
can
the
best
of
min
C
foll

The Description of Death.

Since death is thus described, for this he is, be still prepared, lest unprepared he come, and take you hence for spending time amiss, for death is sins reward, transgressions doom; *So when thou diest thou shalt be sure of this, to have access unto the marriage room, and for thy Tomb, instead of Ivory, or Marble, or Brass, shall glory cover thee.*

Certain Rules and directions how to live a godly life, that so we may die a happy death, and not fear him when he comes.

IN the morning when thou first awakest bless God, and give him thanks for his carefull protection, and watching over thee, for the quiet rest and sleep he hath bestowed upon thee, to the refreshment of thy body, and the renewing of thy mind.

Call to mind all the business of the day following, and then to all thy honest en-
devours

The Description of Death.

deavours crave the direction of God, and his assistance; *otherwise thou wilt in vain, and thy labours will not prosper.*

2. At the evening, when thou hast retired thy self, call to mind what thou hast effected, what thou hast neglected, what evil thou hast avoided, what thou hast done.

3. When thou preparest thy self to bed, likewise prepare thy self as for thy grave; remembering that *many go to bed and never rise again, till they be raised with the sound of the last trumpet*; thou art nearer thy end by one day, then thou wast in the morning: Therefore every night be so wise as to know that which the fool neglected, *That this night thy Soul may be taken away.*

4. For Food, Raiment, the fruit of the body, the Fruits of the Field, for health, wealth, friends, for the mercies and benefits thou receivest from God, whether outwardly or inwardly in Body, or in Mind, receive them not, use them not, touch them not, without prayer and praise, and thanksgiving to him, the Creator and giver of all good things.

5. Be fully perswaded in mind, that thy present estate is best for thee, whether prosperity

The Description of Death.

prosperity or adversity, whether poor or rich, because it is the good providence of God, and without his will nothing befallerh his children.

6. Put away jesting, with foolish talking, remembering this, thou keep thy tongue from evil, and thy lips that they speak no guile, Ephes. 5. 4. For in many words there cannot want sin.

7. Endeavour to have fervent Love, for the gift thereof is sweet, it covereth a multitude of sins.

8. To do good, and to distribute, forget not; for with such sacrifice God is well pleased, Heb. 13. 6. Wherefore stop not thine ear at the cry of the poor, lest thou likewise cry and God will not hear.

9. See that in word and conversations of life, thou become a president for others to imitate, let this be done without hypocrisie; and forget not in all things to keep a good conscience, for this will bring a man peace at the last.

10. Practise in thy life true humility, for God resisteth the proud and giveth grace to the humble. For what have we that we have not received.

11. Whensoever thou fallest into sin, speedily.

The Description of Death.

daily recover thy self again by repentance; and lye not therein with the dead, but rise again by faith in Christ, *as being alive unto God.*

12. Whatsoever thou takest in hand, remember thy death, so shalt thou never do amiss, if at all times thou esteem the day of thy life, as the day of thy death; for there is nothing so certain as it; *be therefore sober and watching, that Christ at his coming may find thee waking:* And for thy better watch, let this sound be always in thine ears, *Arise ye Dead and come forth to iudgment.*

13. So spend the Sabbath day in thy life, that thy soul at death may rest in bliss.

14. Think with thy self thou hast deferred many years thy repentance, and think how gracious the Lord hath been unto thee, that he hath not cut thee off in the midst of thine iniquity, and resolve with thy self no longer to delay in that kind, but make this thy present day, upon pain of thy peril.

15. Daily and hourly think upon the Love of Christ, never enough to be thought upon; the gracious and admired work of thy Redemption, *By the blood of that immaculate, and unspotted Lamb Christ Iesus, at the very Name whereof, shall be bowed all the*

the

The Description of Death.

the knees of heaven and earth ; but at the thought thereof , shall be rent all the hearts of both.

16. Do not that injury to any other, that thou wouldest another should do unto thee, though thou canst : Oppress not the poor by thy might , be not Quarelsome , a Gamster nor Surety, but for a tried friend , and a good occasion.

17. Keep not company with any notorious and detected person , by whom, though not otherways thy Reputation and Credit may be called in question in the opinion of the World : For the company, be it good or evil that thou keepest , such shalt thou be censured to be.

18. Be fearful to commit sin, especially any exemplary sin, to shew the way as it were to others, lest they perish therein unrepented , and it be one day laid to thy charge.

And in this doing, thou wilt be so prepared, that thou wilt not fear death when he comes. *Amen.*

F I N I S.

Books printed for William Thackeray, at the Angel
in Duck-lane.

The School of Grace, or a Book of good Nurtured
Christs first Sermon.

Christs Last Sermon

Christians best Garment.

Christians Blessed Choice.

Heavens Glory and Hells Horror.

A Warning-piece to the Sloathful, Idle, Careless,
Drunkens, and secure ones of these Times.

Mr. Fenners Sermons of Repentance.

A Sermon on Dives and Lazarus.

The Christians Comfort.

These are all very good books, and are but 3 pence a piece.

The Plain-mans Path-way to Heaven.

The sin of Pride Arraigned and Condemned.

The Black-Book of Conscience.

The Dreadful Character of a Drunkard.

Englands Faithful Physician.

The Fathers last Blessing to his Children.

Dooms-day at hand.

Peters Sermon of Repentance.

The Charitable Christian.

Death Triumphant.

The Godly Mans Gain and the Wicked Mans Woe.

The Sinners Sobs.

The Swearer and the Drunkard: Two Brethren in
Iniquity, arraigned at the Bar.

A Book of Prayers and Graces.

The ready way to get Riches, or the poor mans Counsellor.

The short and sure way to get Grace and Salvation.

The Touchstone of a Christian.

The Path-way to Saving Knowledge.

Every Mans Duty, and the Godly Mans Practice.

The Christians Guide.

The way to Heaven made plain.

*Read the never carefully and practise them constantly
and rest assuredly thou wilt find much comfort in thine
thy own Soul; And are but two pence a piece.*

182

183

184

185

186

187

188

189

190

191

192

193

194

195

196

197

198

199

200